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Millennial Star



The Up-Reaching Spire

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POETRY

METAMORPHOSIS

Change alone is permanent, we're told,
Change is predetermined and God-sent;
Were present and future cast in static mould,
Mortal men could not be heaven-bent.

Our lives must change with new environment;
To arrive, to stop, were permanently to die.
To gain experience we to mortal life were sent;
Change develops wings with which to fly.

The butterflies emerge from out a lowly state;
No one of them, once formed, would be a chrysalis again.
Shell bound forever?—a hapless state;
And yet each timid chrysalis would a chrysalis remain.

The unborn babe if it could have its way,
Would remain forever 'neath its mother's heart;
Cramped and dependent it would prefer to stay
Rather than—through birth—a new life start.

The beauty of youth, so glorious in its time,
Becomes stale and withered where there is no growth;
The beauty of age adds poetry to rhyme.
And change eternal is an attribute of both.

Man's body, like a chrysalis, is but a shell;
No maturing soul, if it could have its way,
Would choose forever in this mortal house to dwell;
The night of death is a harbinger of day.

Eternal increase is the crowning truth we teach;
Stagnation, ennui, death and anti-life
Would be our lot without a "grasp-exceeding reach . . ."
CHANGE adds eternal progress to eternal life.

We fear the future and the change it brings.
Because we do not understand the plan.
When our thoughts have inspiration's wings,
We'll name "eternal increase" God's greatest gift to man.

—Hugh B. Brown



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THIS WEEK'S COVER

OUR cover picture for this week is of the youngest and fairest of England's ante-reformation cathedrals, which stands on the vast historic plain of Wiltshire. The guide points out that "it has clustered columns as many as there are hours in the year; graceful arched windows as many as there are days; gates as many as there are moons. Its cloistered walls and tender beauty grace a lily covered plain." See page 786.



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WHAT attitude is the First Presidency of the Church taking toward the present international conflict? See page 792.
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Churches—And *The Church*

By PRESIDENT HUGH B. BROWN



A spire in every village

WHEN travelling in Europe, one is impressed by the number and beauty of the churches and cathedrals everywhere to be seen. Hardly a village without its spire and chimes. In each country there is at least one famous shrine of historic architecture and thrilling history.

One is struck with awe and wonder as he visits St. Peter's in Rome; St. Mark's in Venice; the cathedrals of Pisa, Milan, Florence, Naples, Palermo, Notre Dame, Antwerp, Cologne; and in England, Westminster Abbey, Canterbury, Salisbury, York, Ely, St. Paul's, Exeter, Durham. But for what do they stand, these mighty sentinels of the past? What do they mean to this scientific and material-

istic age? What is their significance to the present generation?

Are they valuable only because of their history, their architectural and artistic beauty, their irreplaceable windows and their sky-piercing spires; or do they also remind us of the inspiration which called forth such lavish expenditure and noble toil?

Is the Christianity which these great churches claim to teach still vital in the earth, or are they, as someone has suggested, merely "tombs in which lie buried the embalmed remains of a great religion"?

What of the vital faith and simple life of the One whose teachings inspired the builders of these grand cathedrals and the priceless works of art to be found therein? What of the doctrines and authority taught and exercised by His apostles for whom many of these are named? Is that ancient faith alive today, or must we forever look back over a dimly lighted interval to the beacons of apostolic days from which these builders caught their vision?

More important to the present generation than these "memories in stone" is the religion which allegedly was carried from the hills of Galilee into their cloistered walls. Is that religion being taught therein today, and if so, by what authority?

Has the Master so changed since He taught a simple faith on the hill-sides and by the sea that He now requires this great display of wealth and pageantry to attest the faith of them who would be His followers?

With all true Christians, we express appreciation for the rich and gifted past which gave to us these noble structures. But

from humble halls and by the way side we declare again the simple story of the Gospel of Christ, restored again in its simplicity. It is the Gospel of a simple faith in God followed by true repentance and transformation of life; of water baptism where the repentant sinner may be "buried with Him by baptism into death," that they also may walk in a newness of life; the Gospel of the Son of God who promised the gift of the Holy Ghost to true believers.

The Gospel is more than a book, more than an organization, more than a temple or cathedral; it is the power of God unto salvation. Without this power, our fine edifices will never accomplish the work and mission of the church, viz., to save the souls of men. It is that men might hear and embrace the truths of the Gospel and learn how to apply its power that the restored Church of Christ enunciates its simple truths.

When the apostle John, banished on the Isle of Patmos, was permitted to view the future of the world, he prophetically declared: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

The message of the angel was to go to *every* nation, kindred, tongue and people. This implies that none of them would have the Gospel at that time, and so it was.

We testify that after a long night of spiritual darkness, this angel came and announced the dawn of a new day, a new dispensation and again is heard "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

The apostle Paul, in his day, noted the beginning of the falling away from the Gospel of the Master, and he said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . But I certify you, brethren, that the gospel which was preached of me is not after man, For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

As we stand in these mighty cathedrals, listening to their great organs, inspired by their masterpieces of art, we are saddened by the knowledge that within their very walls may be heard the roar of cannon and the drone of death-dealing bombers with which Christians destroy one another. We are made aware again that the Gospel of the Son of God was taken from the earth, and that the Prince of Peace is being crucified anew.

Oh, that our little magazine had the distribution of the great

dailies, that we could carry to the millions of their readers the simple message of the restoration of the gospel of peace, the gospel of love, the gospel of good-will. We feel to say with the apostle of old, "woe is unto me if I preach not the gospel." In his words we declare to all who may read this message that they should "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace."

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Surely the nations of the earth today should heed His warning message, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

For more than one hundred years this witness has gone forth to the nations. Let those whose hearts have been touched thereby seek to carry it to their neighbours that all may be warned of His coming.

Let us pray and work for the day to come when the world shall become His great cathedral where all may worship and every tongue confess that Jesus is the Christ—the King of Kings—the Prince of Peace.



Sheffield District Conference

PRESIDENT Hugh B. Brown concluded the Sheffield District Conference on Sunday, December 10th, by making a general appeal to the saints and friends assembled in the Sheffield Branch Chapel to be courageous in all that they do and to call upon the Giver of all to assist them in the execution of their daily responsibilities and the solution of their problems. Before bearing his testimony, President Brown reminded the saints that the Lord expects us to confess no one's sins but our own, and that He set the example two thousand years ago.

The first meeting of the conference was brought to order by District President George H. Bailey at 10 a.m. and was set apart for the bearing of testimonies. The second session opened at 11 a.m. and after the presentation of the authorities of the Church to the congregation, Brothers George H. Bailey, Joseph J. Quinney, Alvin Holton, and J. R. Bargh spoke on individual themes. In the concluding meeting, President Brown was preceded by Elders Grant R. Holt, Samuel S. Musser, and Jack H. Adamson, in that order.

The Doncaster Chorus, under the direction of Branch President Alvin Holton, and the Sheffield Gleaner Chorus, conducted by Sister Rita Hardy, rendered uplifting music in all sessions of the conference.

Little Old Glass Slipper

By FAE DECKER DIX

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE



"There was nothing for him to do."

THE old man was lonely, it's true. But you would never suspect it if you stepped up to his rickety door sometime and caught him looking at the little old glass slipper on the mantel shelf.

Mostly he'd be there at sundown, for that was the time when he longed for them—the children and Betsy. Not that he wasn't used to being all alone, for he'd had nineteen years of it now come September. But he still couldn't help getting restless about chore-time. Not that there were any chores for him to do any more. There was nothing for him to do. That was what bothered him so. People didn't need you for anything when you were poor

and going on seventy-seven. But there was his own little fire to lay at sundown and a few weeds to pull from the row of radishes he planted each spring.

It was such a still time at sundown. He couldn't ever quite get used to not finding Betsy there over the cookstove heating the porridge, humming a tune, treading from cupboard to table and back. He would think of her straining the pail of milk he brought, shooing the last sleepy chickens from the doorstep, telling the dog to go out to the woodshed.

Betsy had been the last one there. It had been years since the children were with them. The boys somehow didn't take to the land and left as soon as they could do a day's work elsewhere. Married now, they were, all four of them, and living far away. Linnie, the only girl, had died when she was seventeen. It was Linnie who made the little glass slipper so important.

During the long months she lay ill she would stare up at the bit of shiny glass on the old mantel and look very, very happy. It meant such a lot to them when she could look happy, as if the pain had fled for a moment. Every night when the sun was about to set, she'd ask one of them to move the slipper out to the edge of the shelf and over toward the far end so the last rays could slant over every little point in the yellow glass and make it dance for her. Sometimes the points reflected back with prismatic loveliness on the whitewashed chimney,

and Linnie would clap her thin hands and call it her "rainbow" and beg to hear again how mother had brought the little slipper all the way across the ocean to this cabin home in the village.

And Betsy, treading heavy-footed from cupboard to table and back, would repeat in her equally heavy voice, the story of how her own grandmother had given her the glass slipper for a keepsake, how it used to have a lock of her first sweetheart's hair tucked down in the toe, how Father made her throw the lock away when he married her. Here the old man always shuffled his feet and looked sort of foolish, and Betsy would give him a swift glance and tell how she had kept locks of each of her babies' hair in the glass slipper until the night of the fire.

Then the old man would cut in with the story of the fire. He would tell how everything in their first little home burned except the little glass slipper and the treasure chest.

How sweet it had been to watch Linnie feeding the ducks and the chickens out in the yard, and later from her bedside. They'd get so they'd walk across the clean board floor right up to her cot and peck out of her hands. And, if she could smile at all, she would smile and talk with the clucking hens and pretend she wasn't lonely. But it was lonely for Linnie in the village. There were not many girls her age anyway, and those who were had been too "boy-struck" to think much of giving friendship to a sick girl.

The old man reckoned, as he rocked to and fro in his quaint, rough chair by the tumbling cookstove, that the yellow glass slipper had been their staunchest friend. Everything else had seemed to go—the chickens, the dog, Linnie, Betsy. Only he and the little slipper held on. Pleasantly, almost mysteriously, he would smile up at the shiny ornament as he sat on a summer evening watching the sun's last rays slant through it.

There was an old rose vine still clinging to the bedroom window. Occasionally during the summertime a single rose would burst forth as if to bring him a fleeting memory of what had gone. When one bloomed, he always left it a day, then picked it for the little glass slipper. The slipper could hold only a few drops of water, just barely enough to wet the stem, so the rose could live only a few hours on the mantel shelf. But a few hours would be enough, for they were filled with sweet memories for the old man who rocked and dreamed of his past before the decrepit mantel at sundown time.

In the mornings he would rise and make a pretence at sweeping his floor, washing his tin cup, plate and knife, which he deemed the only necessities for a well served meal. Pushing his chair into the corner, he would mop his face a bit and take his daily walk down to the village main street.

Some days kindly Mrs. Vanter down the road would bring him a bowl of cherries or a loaf of bread. Some days one of the farm hands from a neighbouring field would stop by for a chat. Once in a while there was a brief note from one of the boys with a pound note enclosed, or a box of good things to eat from a daughter-in-law. At Christmas time the grand-children

would scrawl impersonal notes to this grandfather whom they had never seen and send them along with the family box to wish him a merry holiday. He would muse over these, pretending he could imagine what each little grandchild looked like.

On a day in August a letter came to say they would all be there for the village homecoming at the end of the month. They would bring their children and stay at a tourist lodge. The old man grew a little excited at the news. He tried to sweep the corners of his cabin out a bit better, and to brush his old Sunday suit.

They came. The old man spent four days of scurrying about to the celebrations, mostly with Tom and Miranda and their twins, because they had the biggest car and the fewest children. He was very shy and wearied in the presence of these strangers of his own blood.

Miranda had an aggressiveness, a sort of smugness that carried over into the twin's attitude and gave the old man no real peace of mind while they were with him. Although he could not exactly say he hadn't enjoyed the homecoming, there was an uneasiness about him that spoke of longing for his old rut. He would be glad to get back into his daily habits again.

"Grandpa, you'd better come and live with us. We'll be glad to fix up a spare room somewhere for you. Well, why not? You surely can't stay like this. My, I had no idea of—. You won't? Well, of course, if you prefer THIS!"

It had been Miranda who had made the offer. To be sure, the old man rejected it. It had also been Miranda's voice that spoke the words he couldn't believe.

"Well, Grandpa, I'll have to take a keepsake with me. Something to remember you by, for no telling when we can come out here again. I guess I'll just help myself to this old glass slipper. No use to you is it? I'd love it for my new "what-not"! Those old pieces are all the fashion again, and Tom brought me the loveliest one. It's the best in Anterville—genuine antiques, you know. This little thing will be just right to put between a pair of wedgewood vases I bought. Tell me, is there a story to it? I'm quite fond of antiques. Isn't there something I can tell my friends about its history?"

The old man didn't believe it was his voice, but it must be for he could feel his lips forming words. Maybe he was dreaming. He would shake himself. He would tell Miranda no, she mustn't take that from him. It would sound silly, but he must stop her.

"No. No—there isn't a story—about—the little glass slipper. None at all."

She had swished it off the shelf and was tucking it inside her handbag with that odd smugness Grandpa couldn't comprehend.

"Good-bye, Grandpa. Good-by-y-ye!"

Continued on page 799

THURSDAY, DECEMBER 14, 1939

EDITORIALS

Comment On War

THE long-threatened and dreaded war has broken out. Its end and fruition await the measure of God's infinite wisdom, justice, and mercy.

The divine law on the taking of human life was proclaimed at Sinai and in the Garden. This law, we declare, is equally binding upon men and upon nations. It embraces war.

We further declare that God is grieved by war and that He will hold subject to the eternal punishments of His will those who wage it unrighteously.

We affirm that all international controversies may be settled by pacific means if nations will but deal unselfishly and righteously one with another.

We appeal to the leaders of all nations and to the people themselves thus to mend and adjust their differences, lest the vials of God's wrath be poured out upon the earth, for He has said He will visit His wrath upon the wicked without measure.

Righteousness Must Take The Place Of Sin

WE call the unrighteous of the world to repentance—a forsaking of sin and a return to righteousness, for the Lord has said:

“I, the Lord, am angry with the wicked; I am holding my spirit from the inhabitants of the earth.

“I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man.” (Doc. and Cov. 63: 32-33)

We condemn all of war's foul brood: avarice, greed, misery, want, disease, cruelty, hate, inhumanity, savagery, death.

We earnestly implore all members of the Church to love their brethren and sisters, and all peoples whoever and wherever they are to banish hate from their lives, to fill their hearts with charity, patience, long-suffering, and forgiveness. The Master said:

“Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (Matt. 5: 44)

We humbly pray God to bring to all bereft and grieving mothers the sweet consolation of His Spirit, to the widow robbed of her helpmeet a faith that God will help her in her lonely struggle for a livelihood for her children, to those fatherless children a will to help their mother in her fight for their welfare and existence, and to peoples everywhere an increased desire and determination to "renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers and the hearts of the fathers to the children . . . lest," saith the Lord, "I come and smite the whole earth with a curse, and all flesh be consumed before me."

Let Us Have The Spirit Of Forgiveness

WE pray that the spirit now raging in men's hearts of hate, of exploitation, of a desire to dominate, may be supplanted by the spirit of reconciliation and forgiveness, that in obedience to principles of righteousness and of justice this war without further bloodshed and suffering may be brought to an early close.

—THE FIRST PRESIDENCY



On Being A Prophet

WE find ourselves often quoting the words of the prophets, and, lest there be some doubt as to what a prophet is, we submit that it is one who, under the appointment and inspiration of the Lord God, speaks truth as the spirit moves him, regardless of what the world is thinking and regardless of what men would like to hear.

And, therefore, a prophet is seldom popular, and the cost of being a prophet is always great, for he may be called upon to say those things which are not pleasing, even unto himself, and he may find himself fighting against a tide of mass-misconception, and, as history records, be stoned, crucified, banished, ridiculed, shunned, or rejected. For the truth is not pleasing unto all men, and time has proved that majorities are not always right.

It is as one ancient American prophet said, when he found his words received with resentment:

"Do not say that I have spoken harshly against you; for if ye do, ye will revile against the truth; for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken." (Book of Mormon, 2 Nephi 9: 40)

It is not important that a prophet should say those things with which you and I are in full accord. But it is important that you and I should bring ourselves into full accord with those things which a prophet speaks by virtue of his office and calling.

—RICHARD L. EVANS

The Protestors Of Christendom

By JAMES L. BARKER

CONDENSED FROM THE IMPROVEMENT ERA

VI. THE STRUGGLE OF CHURCH AND STATE

THE twelfth century, which marked the culmination of the apparent power of the church, also marks the beginning of a revolt against its supremacy which finally ended in the Protestant Reformation four centuries later.—Rufus M. Jones. "Studies in Mystical Religion."



BEFORE the beginning of the fifth century, the church had become an apostate church: its organization and doctrines had been changed, and the witness of the Spirit was no longer given; both in its organization and doctrines it had been dominated by the state. State and church had tried to suppress "heresy."

In the time of the Apostles, they had nominated bishops and these had been approved or rejected by the people. Now the bishops were often selected by the people and the elders, or by a mob as the people, or by the aristocracy, or by a powerful individual; and intrigue and ambition, at times even crime, played important roles.

Individuals or factions within the church used force to secure their ends of personal ambition and frequently appealed to the civil power to use force in their behalf. After the election of Pope Leo III (795-816), he was attacked and severely handled by the relatives of the preceding pope. Leo then made a personal appeal to Charlemagne for help, crossing the Alps for the purpose. As a reward for crossing the Alps and using the civil power to settle this controversy between Leo and his enemies, Leo crowned Charlemagne emperor and accorded him the right of intervening in the future in papal elections. *"The emperor also secured the right of intervening in the papal elections, similar to that formerly possessed by Constantinople. [italics ours] . . . the pope-elect was not to be consecrated before having sworn fealty to the emperor in the presence of one of his ambassadors."* (Funk) During the service in Saint Peter's on Christmas day to celebrate the settlement of the dispute in Leo's favour, the pope set a crown on the head of Charlemagne and saluted him as "Emperor of the Romans." This made it possible later for popes to claim the right to dispose of the imperial crown as they pleased. The empire rested on force, its own force; the papacy rested, for centuries, on force too, the force of an indi-

vidual, noble, king, emperor, or faction of the people of Rome. At times, pope and emperor were united in the use of force; more frequently they were opposed to each other, each seeking to gain his ends. "Pope and emperor, one being head of the Christian church, and the other the chief of the Christian princes, stood united by the closest bonds, the papacy and the Empire forming in a sense hinges on which the whole history of the Middle Ages turns." (Funk)

Of these two, first the emperor and then the pope will dominate the other and Europe. In both cases, violence will rule the church, and dissenters will be treated roughly. In the period of the dominance of the pope, there will be widespread dissatisfaction throughout Europe and the beginnings of the long struggle for freedom of conscience and the restoration of the Gospel will be made.

The death of Charles the Great was followed by a rebellion against the pope. Valentine (827) was pope for one month only and was followed by Gregory IV (827-844). On Gregory's death, both John and Sergius II were elected pope, but Gregory was successful by force in retaining the papal throne.

Writers differ as to the importance they attach to this use of force, but the fact is not in dispute. In 876, Formosus, bishop of Porto, tried to gain possession of the papal throne, but had to flee Rome. Though he had sided with a faction against John VIII and had been excommunicated by him, he had been restored by Marinus and he became pope (891-896). Under Stephen VI, his body was disinterred because of illegal seizure of the papal throne (it was dressed in pontifical robes), and a trial was held over it. After condemnation, the three fingers used in giving the papal blessing were broken, and the body then thrown into the Tiber. Later it was buried in Saint Peter's. Stephen VI was in turn dethroned, thrown into prison and killed. "The shortness of the following pontificates . . . [shows] the sad state of anarchy then prevailing in Rome." (Funk) Boniface VI was pope for only two weeks. Romanus, who followed Stephen VI, reigned four months; Theodore II, twenty days. In a disorderly election, Sergius III was elected pope. He had been elected in the midst of violence, and force also was to dispossess him and to determine his successor: "*On the refusal of the emperor Lambert to recognize the election [of Sergius], and at his demand [italics ours] a new pope was found in the person of John IX (898-900).*" (Funk) Sergius did not become pope at this time; superior force was against him; however, in 904, he was re-elected pope and did succeed in maintaining himself in the office. Sufficient force was with him: "His cause was championed by the powerful party of noblemen headed by the senator Theophylactus, or, rather, by his ambitious wife, Theodora, and his daughters, Marozia and Theodora the younger, a party which, during the next few decades, was to wield an overwhelming and disastrous influence over the history of Rome. . . ." (Funk) John's successor, Benedict IV, was pope for three years, but his successor, Leo V, was pope for thirty days when he was overturned by Pope Christopher who, in turn, had to make way for Sergius III who,

when first elected, had had to step aside for John IX. Sergius and the following five popes reigned for twenty-seven years when violence, in a form still more objectionable, if possible, than before, asserted itself: "On the death of Stephen VII (929-31), Marozia appointed her own son, John XI (931-36), pope, that she might rule through him. . . . Her second son, Alberic, on the very day of [her] marriage [to Hugh, king of Provence and Italy] . . . [seized] the whole civil power of the Roman state. Pope John was consequently obliged to confine himself to a purely spiritual rule. . . . Octavian, the eight-year-old son of Alberic . . . succeeded (on his father's death in 954) to his position, and, on a vacancy occurring the following year, he seized upon that office also, and now changed his name to John XII." (Funk)

In 961, Otto of Germany came into Italy. "Masses were celebrated in the church of the chief of the apostles. Otto was extolled with high praises and was called 'August.' . . . The king and queen were crowned . . . and they gave many gifts throughout the holy Roman church. . . .

"A great conflict arose between the emperor and the pope. . . . John withdrew into Campania, leaving the apostolic see for fear of the emperor. The Romans were in great confusion, and they begged the emperor that he would elect a certain Leo pope. This seemed good to the emperor, and Leo was elected and enthroned in the most holy see. . . .

"The Romans, as was their ancient habit, were divided among themselves; and John the pope was recalled from Campania, and entered Rome with a strong army. Leo took flight and withdrew to a distance. Not long after, the emperor returned with the pope (Leo) and a great army into Italy. John the pope heard of the king's furious onslaughts: he left Rome and fled to Campania. [Soon after he died.] The Romans elected Benedict, the sub-deacon, pope. . . .

"The emperor heard of this schism and grew very angry. He swore that he would besiege the city of Rome on all sides unless Benedict would give way to the rightful pope [Leo]. . . . Fire and sword caused great famine in Rome. . . . Forced by dire need they took Benedict the pope and gave him into the hands of the emperor. . . . The emperor sent the pontiff into exile in Saxony, and Leo returned to the most sacred seat, amid the praises of the Roman people." (Robinson)

(To be continued)



It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters? Whose? Our own or others? Both!—and in that momentous fact lies the peril and responsibilities of our existence.—Burrill

Church Welfare

By ELDER STAYNER RICHARDS

[An article designed especially for our friends who are investigating the Church and its practical success in this dispensation.—Ed.]

THE Church of Jesus Christ of Latter-day Saints is a practical church, and deals with the problems of life in a practical way.

From its beginning, there have been agencies organized to take care of the poor and needy. Recently, when additional burdens were added by an economic depression, the Church organized a General Welfare Committee who in turn organized regional and local welfare committees throughout the



From World Wide Photos, New York Times

A scene from one of the Church Security centres

entire Church. These committees were created to help direct and supplement the work of the present existing welfare agencies. They set up warehouses, canning centres, sewing groups, work projects, and agricultural programmes. They established work-houses and stores where used furniture and wearing apparel are cleaned, repaired and made over, then sold to the public. They arranged for the transporting of food surpluses from one section of the Church to another, looking to the proper distribution of these surpluses.

They have repaired and beautified our chapels and amusement halls and built many new buildings for worship. They have worked in harmony with the federal government in all matters of welfare and security.

Now what has this programme accomplished? It has given work to thousands of unemployed, which is one of its main objects. It has canned over three million cans of fruit and vegetables to go into the warehouses. It has harvested thousands of bushels of grain and manufactured part of it into flour and cereals. In the matter of transporting surpluses, it has trucked thousands of bushels of Idaho potatoes to Arizona and trucked back over seventy tons of surplus grapefruit to warehouses in Utah. It has trucked flour into California and brought back surplus citrus fruits from the saints there.

Each month of the year the teachers of the Relief Society Organization—created in 1842—visit the homes of the saints. They encourage the members, comfort the sick, and report the needs of the families. Then the welfare worker of the society

calls at this home and prepares a list of necessities for a fortnight or a month ahead. This list is presented to the bishop of the ward for his approval and then is sent to the regional warehouse where food and clothing are boxed up and delivered to the family. In this manner are all the needy of the Church taken care of.

Is this work just a theory or a reality? For almost a hundred years it has been carried forward by the Relief Society. It now has almost a century of faithful Christian service to its credit. It has grown from eighteen to over eighty thousand members. Last year they made over one million visits to the homes of saints, made two hundred thousand visits to the homebound, and spent over thirty-two thousand days with the sick, ministering to their comfort. This society, which is composed of a majority of the female members of the Church, is the oldest women's organization in the United States which has participated in continual organization. Among its membership have been, and are now, thousands of the like of Florence Nightingale, willing to make any sacrifice and to show any devotion that is necessary to help the distressed.

The work of bishops, Relief Society workers, and members of the respective quorums is not a mechanical one, but a work of love. They believe in and try to live up to the commandment of the Lord to "Love thy neighbour as thyself."

Two years ago, in a primitive farming section, three men bought 160 acres of land, divided it into equal parts, and made arrangements whereby each would use in turn the water from a small canyon stream that ran through the tract of land. One morning during the hot summer months, one of these men, whose turn it was to use the water, turned it not on his own farm but on the farm of his neighbour. When that neighbour saw what he was doing, he asked why, and this answer was given by the old farmer. "My friend, I can make a living for my family by playing my fiddle at the dances in the community, and we will get by, but you cannot make a living for your family during the cold winter ahead by the kind of life you are living. For that reason I am going to water and harvest your crop for your family and sacrifice my own." When the man realized that here was a Christian who cared more for his neighbour's family than he, the head of that family, did himself, he turned about, found himself, started to live a different course of life, and became a fine respected citizen in the state.

Why does this welfare programme and other programmes of the Mormon Church succeed? It is because there is such a large percentage of the membership of the Church who are active in Church matters. The great majority of the women folk are active in the Relief Society and in the male population, there are 180,000 who hold the Priesthood—a Priesthood which means service in the Master's cause.

The Latter-day Saints have a conviction that their Church is of divine origin. Thus, not for money, because they receive no money, but for the pleasure and the satisfaction that comes from Christian service, each willingly does his part in alleviating the suffering of the less fortunate in the world.

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

December 5th, 1847:—Brigham Young became the second President of the Church, succeeding the Prophet Joseph Smith.

December 6th, 1925:—Apostle Melvin J. Ballard, and Elders Rulon S. Wells and Rey L. Pratt arrived at Buenos Aires, Argentina, prior to the opening of the South American Mission.

December 9th, 1849:—The first Sunday School session in the Rocky Mountains, under the general direction of Elder Richard Ballantyne, was held, being attended by fifty members.

December 11th, 1821:—John R. Winder, member of the First Presidency under President Joseph F. Smith, was born in Biddenden, England.

December 11th, 1910:—The Northampton Branch Chapel, Birmingham District, was dedicated by President Rudger Clawson.

December 14th, 1845:—A special mission conference was held in Manchester under the direction of Apostle Wilford Woodruff. Reports showed 10,956 saints in the mission. 1,570 had been baptized in the preceding eight months period.



LEEDS DISTRICT CONFERENCE SCHEDULED

SAINTS and friends in the Leeds District will meet in the Bradford Branch Chapel, Woodlands Street, off City Road, Bradford, on Sunday, December 17th, for the Leeds District Conference. Mission authorities will be in attendance.



LITTLE OLD GLASS SLIPPER

Continued from page 791

“Good-bye, my dear children. I’m glad you came.”

There were tears in the old man’s weak blue eyes.

“I ought to have hold her no,” he kept reflecting after they were gone, “and she ought to have known enough to wait until I’m gone for good. It wouldn’t be so long. I ought to have asked her to wait.”

So, the old man just sits and rocks at sunset time and stares at the vacant place on the mantel shelf. He waits and wishes the time would hurry by so he could tell Betsy how somebody’s thoughtlessness deprived him of a certain joy in those closing years of his loneliness.

From the Mission Field

DOINGS IN THE DISTRICTS

Hull

The Grimsby Branch held a social, sponsored by the Sunday School, on Friday, November 24th, in Thrift Hall. Sisters Dora Reynolds and Mavis Oxley were in charge of games and refreshments. Proceeds from the social were allocated to the Sunday School fund.

Until further notice, the times of meetings in the Grimsby Branch are as follows: Sunday School, 10.30 a.m. and sacrament meeting, 2.30 p.m.

★

Leeds

In the home of Brother and Sister Mitchel, the members of the Leeds Branch held a social on Saturday, November 18th. Funds received were allocated to branch members serving in His Majesty's Forces.

A social was held on Saturday, November 25th, in the home of Brother and Sister Frederick Laycock. The proceeds went to provide parcels for members serving in His Majesty's Forces.

★

Liverpool

A change in times of meetings has been announced by Preston Branch. Until further notice Sunday School will be held at 2.30 p.m. and sacrament service at 6.15 p.m. The Relief Society and priesthood will meet on Mondays at 7.30 p.m. and the M.I.A. on Wednesdays at 7.30 p.m.

★

Manchester

A Union meeting, conducted by George E. Dale of the Manchester

District Presidency, was held on Saturday, November 25th, prior to the conference which followed the next day. Mission President Hugh B. Brown and Elder Jack H. Adamson spoke on the theme, the latter in behalf of the British Mission Y.M.M.I.A.

On Saturday, November 25th, a baptismal service, conducted by President Dale, was held for Sister Marjorie Brown. Elder Adamson briefly treated the subject of "Baptism" and President Dale, "Confirmation" before Sister Brown was baptized by Elder John Massey and confirmed by Elder Adamson.

★

Newcastle

A Priesthood rally for the northern section of the Newcastle District was held in the Sunderland Branch Hall on Sunday, December 3rd. The first session, which was devoted to the bearing of testimonies, was conducted by Brother George Wappett of the District Presidency. The second session was conducted by Brother William W. France, Sr., and a trio, composed of Sisters Oates, Quayle, and Maxwell of the Sunderland Branch, rendered a musical selection and speeches were delivered by Brothers George Wappett, Stanley Short, and Frederick William Oates of the Newcastle District Presidency.

★

Scottish

Brother Y. M. Graham, Branch President, announces that the Airdrie Branch Conference will be held on Sunday, December 24th, in the Latter-day Saint Chapel.

★

PERSONALS

JOHNSTONE-ELLWOOD — On Saturday, November 11th, in the Sunderland Branch Chapel, Brother William Johnstone was married to Sister Olive Gwendoline Ellwood of the South Shields Branch. President Frederick William Oates officiated.

WARD-POPE — Brother John James Waters Ward of the Staffordshire Branch, was married on Saturday, November 4th, at the Saint Michael's Road Registry Office, Portsmouth, to Miss Jessie Mabel Joy Pope.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
Corn Exchange,
5, Hadden Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers.
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
50a, Compton Ave.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4b, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
16, Austin Road.
- Great Yarmouth:**
Johnson's Rooms,
Northgate Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Guisborough:**
L.D.S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford,
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L.D.S. Hall,
36, Fowler Street.
- Staffordshire:**
Washington Bldgs.,
Wolverhampton.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road
- Wigan:**
*L. and Y Station.

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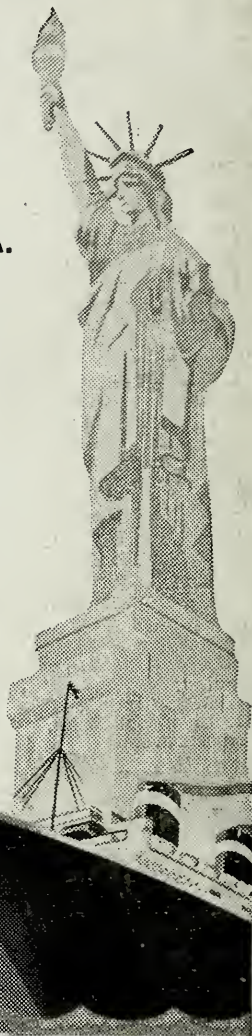
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